

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

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HARTFORD, CONN.

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From the Correspondent of the N. Y. Observer.

### STORM IN THE HARBOR OF MALAGA.

Malaga, Jan. 1837.

It was a clear and splendid afternoon when we weighed anchor in the bay of Algeiras, and bidding adieu, for the present, to the sublime scenery and impregnable fortifications of Gibraltar, stood out into the Mediterranean, on our course for Malaga. The distance is only sixty miles, but for want of wind we were a night and a day accomplishing it. It was a delightful sail, for the sea was smooth and sparkled beneath the beams of a cloudless sun, the air was clear, and nothing could be more lovely than the outline of the coast of Spain, as far as the eye could view it. The distant mountains of Granada, covered with snow, were always visible, and nearer to the coast, the eye ranged among the receding mountains of Andalusia, sprinkled over with the white farm-houses of the peasantry. The beauty of the changing and deepening tints in the sky and on the tops of the mountains at evening as the sun goes down behind them is extreme. Though the middle of December, it was a sunset sky as soft and beautiful while it lasted, as ours in midsummer. But at this season the twilight passes rapidly, and the rich coloring of the evening horizon was almost as momentary as it was exquisite and changeable.

Among our passengers were several ladies of Malaga, who had fled for refuge to Gibraltar, on the approach of Gomez, and were now returning to their homes. One of them was the wife of the Belgian Consul. Dr. Roch, the English Roman Catholic chaplain to the Earl of Shrewsbury, was likewise on board, and we found him a man of great intelligence and affability of manners. He was travelling to Granada, and afterwards to Rome, probably on some embassy to his Holiness the Pope.

The approach towards Malaga from the sea is not particularly interesting, save in the grandeur of the Cathedral and the loftiest fortress of the Gibralfara. These noble piles of Spanish and Moorish architecture, are distinguished at a great distance towering far above the whole city, and placed in bold relief against the brown declivities of the mountains in the back ground. Both the city and extensive vega or plain on which it is situated appear much smaller than the reality, and seem indeed but a little space crowded upon the sea shore, and locked in by nothing but mountains. It is only when you gain a commanding view of the city and the adjoining country from some overtopping eminence, that this illusion disappears.

The harbor of Malaga is formed by its artificial mole, and is exposed, as are likewise those of Gibraltar and Barcelona, to violent tempests from the Mediterranean. In Gibraltar the wind most to be feared is that from the southwest; a storm from that quarter sometimes occasions fearful destruction of the shipping. In Barcelona, the harbor is protected by its mole from most winds but the East. I have had opportunity already of knowing the meaning of a Levante, in its most terrific import.

It began to blow towards the evening of January 2d, though by no means with the promise of so tremendous a tempest as ensued. During the night it increased to a gale, driving in upon the harbor an impetuous, raging sea, and forcing from their anchorage the ships that were exposed to its fury. Early in the morning I walked towards the mole, expecting to behold simply the spectacle of an uncommonly boisterous sea, raised by the night's tempest, and not at all prepared for the terrific and exciting scene, which burst upon me as I emerged from the narrow street, in full view of the harbor. The wind was blowing with such fury, and increasing every moment, that it was with difficulty I could make my egress upon the street of the quay, or maintain a footing there. The sea was raging with great violence, breaking with a strong surf across the middle mole, on which stands the health office, dashing over the lofty wall by which the street is supported from the harbor, and flinging itself in great masses upon the jagged rocks below, with an impetuosity as if it would strike them to the earth's centre. As far out as the eye could reach the waves were rolling in, of a prodigious height, their crested tops scattered into spray and flying in white scud in every direction. From point to point the bay looked as if it were one wide range of breakers, and the shore was lined with people, who could do nothing but gaze upon the spectacle.

Close upon the jagged rocks at the end of the shorter mole, the British ship of war Orestes had been dragged from her anchorage, having parted every cable but one, now driving nearer to the rocks with every sea that broke upon them. She was rolling, staggering, and

pitching so fearfully, that at times it seemed as if she stood upright upon her bows, and would go down with the mere force of her plunges. One after another her masts were cut away, in the hope of relieving her, and this difficult operation was performed, when nothing else could have saved her, in the most rapid and sea-manlike manner. It was successful; and in this wrecked and perilous condition she rode out the gale. Further within the harbor, the British frigate Tyne had also driven from her moorings, and was hourly expected to be thrown upon the rocks, with the almost inevitable destruction of every one on board. She was saved with great difficulty. The sloop of war Jasseur, in a position equally perilous, had thrown overboard her guns, and was pitching with a frightful violence. Schooners, and smaller vessels, were dashing one after another upon the rocks, until the precipitous foundation of the mole-wall was strewn with fragments of the wrecks and cargoes. I saw one schooner broken entirely to pieces, in a rocky angle formed by the street wall and the quay, another flung suddenly upon the rough rocks, near which the Orestes was rolling, and broken as if it had been an egg-shell, and a third thrown against the wall opposite the Jasseur, the crew hardly escaping with their lives. The United States ship of war the John Adams, lay close under the Linterna, or main mole, well sheltered from the sea, and yet so powerfully swept by the wind and waves together, that she broke two of the immense bronze bolts by which the ships are fastened to the mole, when anchored near enough for this purpose.

This was a Levante. It was altogether a sublime and awful scene: wild, savage, and portentous, in the sky, on the sea, and on the earth. It was a most impressive manifestation of the weakness of man amidst the strife of the elements, and of the power of that Being who shews "his wonders in the deep, commanding the stormy wind, which lifteth up the waves thereof." So great a storm from the Mediterranean has not been experienced for many years. A violent tempest of the sea is recorded in the annals of the city in 1732, of such prodigious fury as to make a breach in the mole itself and partially uncovered its foundations.

Storms from the land have sometimes been experienced so sudden and violent, as to deluge the whole city, and lay a great part of it in ruins. The Guadal-Medina is a stream that divides the city from north to south, but the greater part of the year is so destitute of water, that its dry and broad channel is used as a road into the country. Its course commences about seven leagues from the city, and collecting in its principal channel the tributary torrents of many and broad mountains, it sometimes rises in the spring of the year, or during a long rain, with a rapidity and power almost incredible. An inundation from this cause is related as having occurred in the month of September, 1661, so dreadful in its devastations, that more than sixteen hundred houses were destroyed, and more than three thousand human beings perished. An inscription is to be seen on one of the buildings near the river wall, marking the sudden rise of the water at such a point, that it would seem that a great part of the vega or plain surrounding the city, as well as the city itself, must have been deluged.

The bed of the Guadal-Medina is said to have been paved by the Moors with broad flag stones, which remained bare and visible before the declivities of the mountains were cultivated. It is said that at that period the mountains were covered with date trees and groves of chestnuts, which prevented the soil from being washed by the rains into the channel of the river. Perhaps the hatred of the Christians towards the Moors did not a little to ensure the destruction of the verdant proofs of the Moorish taste and industry; the trees have been destroyed, the mountains covered with vineyards, the soil annually loosened by cultivation, and in the progress of years such immense quantities of earth and gravel have been hurried towards the sea, that the bed of the river is now several feet higher than the level of the city. The harbor has been much injured by the quantities of sand washed into it, though partially protected from the river by a new mole at the point of its disembogement.

The coasts of the Mediterranean have been the scene of some of the most terrible earthquakes recorded in the history of the world. Nearly half the city of Malaga was overthrown in the year 1680, when the mountains round about the plain was shaken like the buildings of the villages. Eight hundred and fifty-two houses were entirely destroyed, and more than twelve hundred rendered uninhabitable. The earthquake in 1755, which destroyed Lisbon, has hardly yet passed from the memory of the nations. It is supposed to have extended five thousand miles. A great part of Malaga is said to have been destroyed, but I find it recorded that in acknowledgment of the goodness of God in preserving this city from the dreadful consequences of the earthquake in other cities, a solemn service of thanksgiving was decreed annually in the cathedral to be closed always after mass with the Te Deum laudamus. The shock lasted eight or ten minutes, in which short space 50,000 inhabitants perished at Lisbon, St. Ubes was swallowed up, and half the city of Fez, and 12,000 Arabs were destroyed in Morocco. On the morning of the 27th of the same month another tremulous shock was experienced, which lasted five or six minutes,

followed by a shout that the sea was rising, and so great was the terror among the people of the city, that they fled from their houses and shops, and filled the heights of the Gibralfaro and the neighboring mountains, whence they were with difficulty persuaded by the magistrate to return to their habitations. The city celebrated a feast day on this occasion, "going on foot to give thanks to our Lady for having delivered them from so great an evil by her powerful intercession." "Many and general," says the historian, "were the confessions which were made, and this hidden terror reformed more people than many missions."

### Winter in Spain—Temperance of the Spaniards.

January 18, 1837.—Yesterday and to-day are the coldest weather I have yet experienced in Malaga,—the thermometer at 46. A penetrating wind blows from the mountains, and I think with the present degree of cold one feels colder here than with the same degree in New England. Yet if the weather we have been experiencing were enjoyed in Boston even in the month of October, it would probably be termed unusually delightful. Following the recent rains, this present degree of cold is sudden and trying, and while it lasts produced a sense of discomfort, both in doors and out, which in New England would be dispelled by the cheerful genial warmth and sociability of a bright wood or coal fire. Here there is no such thing. I have seen but one fire place and one coal grate in Malaga. The fire-place which, perhaps, is the only one, with its huge dimensions and square gaping throat, plainly showed that its architect was constructing a sort of cavity of which he had no example. It was a tabular recess in one side of a long narrow room, near the end, and almost deep enough for a friar's bed-head. Even in the kitchens of the Spanish houses there are no fire places, but a row of furnaces constructed like ovens, with an opening at the top, over which the articles of food may be prepared at leisure. Over these furnaces, or in one corner of the room, extending half way down the wall, is a hollow projection like a large tunnel, suspended with the mouth downwards to carry away the smoke.

Entering a kitchen during the prevalence of this weather it is not uncommon to see its inmates cuddled around a large furnace, on which a fire is kindled for the occasion in the middle of the room, its ruddy glow illuminating the walls, and the smoke escaping as it may, after eddying round the room in volumes. Its customary to place a pan of coals in the sitting-room, if the weather compels the family to such a measure, and thus they obtain a tolerable degree of heat at the expense of the purest portion of the atmosphere. The women sit at home with their shawls or cloaks around their shoulders, and the short winter of this delightful climate is eked out, and made within doors as dreary and comfortless as the degree of cold will permit, during the very few unpleasant weeks that are experienced.

In the market place you may see here and there an old woman, having gathered sticks enough for the purpose, kindle a temporary blaze, and spread her withered hands over it, a picture that, well drawn, would form no adequate personification of Winter at his sunniest mood in the south of Spain. Sometimes also you are accosted by the supplicating voice of a poor little urchin, completely naked to the waist, and shivering with the cold, having nothing on but a pair of tattered trousers. The cry of "caliente, cafe caliente," "hot coffee, hot!" at such a season is a very musical one. The exhilarating draught is furnished from a tin vessel placed over a portable furnace, carried in one hand, while several cups are contained in a pail of fresh water in the other. While I was standing in the door of a book-stall in one of the raw cold mornings I have spoken of, one of these coffee carriers stopped at the mouth of a barber's shop opposite, and set down his dishes with the usual cry. I was amused to see a poor fiddling boy drink four or five cups in succession, calling out to his companion in the next shop, "Frasco! Frasco! cafe caliente, muy bueno!" "hot coffee! very good!" It is purchased for a few ochavos, two of which make a copper coin nearly as large as our cent.

Cold water is another commodity carried about the streets both summer and winter. Cold water, and nothing to mingle with it—strange as it may seem to the palates whose unfortunate owners can scarce remember the time since childhood when they have known from experience how it tastes undiluted—pure cold water forms one of the most customary and profitable "cries" of the towns and cities of all Spain. It is carried about in large vases of porous clay, or wheeled round in portable fountains, with large glass globes, for the refreshment of the purchaser. I have seen a gentleman stop one of these water carriers, and drink a sparkling tumbler of the pure crystal beverage, in the open street, with as much apparent pleasure as any red-nosed "gentleman of the bar" in our country would exhibit in quaffing a bottle of poisoned champagne, or Copehagen porter. Riding the other day into the country, we stopped for a moment at the door of a small ventorillo, or inn, by the way side, and were not a little pleased at the evident enjoyment with which the coachman paid for a drink of cold water, which was handed to him in a mug from a vase near at hand, replenished for the purpose. As it was just after breakfast, I could not tell how he could possibly be thir-

ty enough to drink it, but it was an additional proof of all that I have heard as to the water-drinking propensities of the Spanish peasantry. Little huts or water-stands, by the road side, are not unfrequent in every direction, for the supply of water for the passing peasantry and travellers.

The Spaniards have a proverb, that "drinking water neither makes a man sick, nor in debt, nor his wife a widow." It deserves to be noted "with a white stone," and I wish it were written in letters of gold over the door of every inn by the road side in our country. It would make a happy motto for the banner of the New York State Temperance Society. What a world of misery would have been saved, and what a multitude of wretched families would have been made happy, by its timely remembrance. *Drinking water neither makes a man sick, nor in debt, nor his wife a widow.* It is surely a good proverb, and a happy one for the nation, whose habits make it theirs.

G. B. C.

From the Philadelphia Observer.

### ILLUSTRATIONS OF SCRIPTURE.

Mat. xii. 12.—"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

The only instruments I have ever seen in this country for winnowing grain, are large and cumbersome machines. They require at least two persons to lift them, and not less than two to manage them. Whatever may have been the shape of the "fan" in Palestine in the time of our Savior, it is certain that ours is nothing like it; for it would be utterly impossible for one man to hold a windmill in his hand, or even the winnowing fan, as used in this country, much less to use it. The Greek word *ptuno*, and the Latin *ventilabrum*, translated "fan" in the verse before us, would convey the idea that it was a *wind-producing* instrument, and that the chaff was separated from the wheat by means of the wind produced in its operation. The instrument must have been small, for it was held in the hand of the individual using it.

The Italian version renders the word *ptuno*, by *pala*, a spade or shovel. I know not the form of the instrument used in Italy for winnowing grain, but if it be like the Spanish *arredador*, a kind of fork for winnowing corn, it is still not the thing. I should judge, however, from the name, that it is similar to that found at present in the East, and which is, no doubt, the kind of fan referred to in this verse.

The Hindoostanee word *chhaj*, and the Mahratia word *soop*, used in the respective translations of the New Testament, express the thing exactly. Indeed they could scarcely avoid expressing it by a proper word, which would point out precisely the instrument referred to, for it was before their eyes, and its name and uses were familiar to all. The fan used in India for winnowing grain, is a small shovel-like instrument, made of bamboo split, having the chinks filled up with clay to prevent the grain from sticking in them, or slipping through. It is in shape like the common scoop shovel with the handle broken off, which is to be found in most of the barns in Pennsylvania for shovelling up grain. It will hold about half a peck or more. With this fan in his hands, the Hindoo sitting down by a heap of grain, and filling his fan, will shake and toss the grain in it till all the chaff and light grain fall out, while the good grain remains in the bowl-like cavity of the fan. The grain thus separated from the chaff is thrown to one side, and forms a heap by itself, while the chaff forms another. It is by means of the same instrument, that all the coffee which is brought from the East to this country, is garbled. Females are usually employed in the work of cleansing wheat, coffee, and other grains, and receive for their work eight or ten cents a day.

After the whole heap has been cleansed, the good grain is, in some cases, put into large bamboo baskets, which are made tight to prevent insects and mice from molesting them, and deposited in the dwelling house for future use; for the Hindoos, strictly speaking, have no barns. One part of the house answers for the family, and the other is for the cows, and the hen-roost is over head. In large towns, the grain merchants have store houses especially for their grain. In some parts of the country the granary is a deep pit or well, covered over and concealed from the public eye, into which the grain is put and kept with perfect safety. The dryness of the country secures these wells from dampness. These granaries are at times used also for hiding treasures, or concealing spies, or such as may wish to elude the officers of government. These kind of granaries owe their origin to necessity, (which is the "mother of invention,") and were formerly the only means that the people of one district had to prevent their grain from being stolen by the hands of robbers from another, who used to sally forth at night, plunder a village of all its valuables, and be off before morning. The necessity of the case has now ceased, but still custom continues the use of them.

The chaff arising from the rice or wheat, is used for a variety of purposes. It is, however, commonly used as fuel. It is mixed with cow-dung and dried in the sun, and then used for all culinary purposes. It is also used without any thing else, for burning their kilns.

The tiles on the houses, and certain kinds of brick for building, are burnt by means of the chaff. In some parts of the country these kilns are kept burning during the whole of the dry season; and to this fact does the word "unquenchable" in this verse refer.

The floor is made of earth. It is prepared by first digging up the ground, then sprinkling it with water, and beating it with paddles till it becomes solid. When dry, it answers the purpose as well as boards in this country.

The allusion in this verse to the mode of cleansing grain and disposing of the chaff, is very striking, and the application is easy. The land of Judea is considered the floor, the Jewish people are the grain and the chaff, and the Roman army is the fan. The wheat and the chaff had been for a long time collecting, and now God, as the husbandman, intends to begin the work of cleansing his floor. And with as much ease as a man can separate the wheat from the chaff, so can and will God separate the pious Jews from the wicked. The good He will save; but the bad he will destroy. The importance of repentance, by which they might escape the impending ruin, they saw clearly. As a nation they refused to repent. The wheat was preserved, but the chaff was destroyed. The Jewish floor was thoroughly cleansed. So also will it be at the last day. The righteous will be received into mansions of rest, while the wicked shall be cast into the fire that is *unquenchable*. W. R.

### WHITFIELD'S PREACHING IN BOSTON.

In the Memoirs of Aaron Burr, lately published, is an extract from a journal kept by his father, who was a clergyman, in the following words:—

"In November, 1739, I made a visit to my friends in New-England, and again in March, 1740. In the following August I was in a declining state of health, and by the advice of my physicians visited Rhode Island. From thence I proceeded to Boston. On the 19th of September I heard Mr. Whitfield preach in Dr. Colman's church. I am more and more pleased with the man. On the 21st, I heard him preach in the Commons to about ten thousand people. On Monday I visited him, and had some conversation to my great satisfaction. On the 23d, I went to hear him preach in Mr. Webb's church, but the house was crowded before Mr. Whitfield came. The people, especially the women, were put into a fright under a mistaken notion that the galleries were falling, which caused them to hurry out in such a violent manner, that many were seriously injured, and five killed. The same day Mr. Whitfield preached at Mr. Gee's church. In the evening he preached at Dr. Sewall's church. On Saturday I went to hear him in the Commons; there were about eight thousand hearers. He expounded the parable of the prodigal son in a very moving manner. Many melted into tears. On the 14th of October, being on my return to New Jersey, I arrived at Fairfield, where I remained two days with my friends."

### FERVENT PRAYER.

Fervent prayer has not only a tendency to draw down a divine blessing on other means of instruction, but when offered in the hearing of the persons whose good is implored, it is calculated to strike conviction into their minds and awaken in them a serious concern about their eternal interests. Many facts could be adduced to show the beneficial tendency of social prayer in this view; among which the following is one.

I heard of a good woman, who had made an acquaintance with a godly minister, whom she used to entertain at her house, for the sake of his conversation and prayers. But she had a husband who was an enemy to all religion, and therefore had such an aversion to this good man, that he had not only forbid him his house but even formed a resolution to murder him. For this purpose he one day went into a wood, where he knew the minister used to walk for retirement, prepared and determined to execute his horrid purpose. But hearing a voice, he stood still to listen, and he found that the good man was praying particularly for him, in such a manner that it so melted him as to make him throw down his weapon, and go and cast himself at his feet, confessing his vile intention, imploring forgiveness both of him and of God. The consequence was, that he was a sincere convert, and an eminent christian.

No other expedient can be thought of so useful to keep up the warmth of a lively love towards God, as the continual exercise of devotion, as well private as public. By this, the intercourse between God and our hearts will be kept always open, and his mercies, of all kinds, feelingly recollected; for thanksgiving makes a necessary part of prayer. But no other kind of devotion strikes so directly, or so powerfully, at the excellent end, as that most exalted act of thanksgiving, the receiving the sacrament of the Lord's supper. In that we commemorate the greatest of the divine mercies with a due sense of which, when the heart is warmed, it is then in a proper disposition to consider and adore the goodness of God in all his other dispensations.—Stellton.

### PRAYER.

We believe prayer to be the most important weapon that the Christian can use, and yet how ineffectually it is wielded by a great ma-



majority of Christ's disciples! Anything that will aid them in the discharge of this duty is seasonable. We have recently met with the following Thoughts, which we recommend to the serious attention of every professed follower of the Savior. If he will practise these precepts, we will ensure him much spiritual enjoyment.

He that has learnt to pray as he ought, has got the secret of a holy life.

He that would be devout in prayer, must beware of indulging a habit of wandering in prayer. It is a crime that will grow upon us, and will deprive us of the blessings we pray for. The best way to prevent wandering in prayer is, not to let the mind wander too much at other times, but to have God always in our minds, in the whole course of our lives.

Never intermit your devotions if you can help it; you will return to your duty like Sampson, when his locks were cut short, and indifferent as other people of the world.

The oftener we renew our intercourse with God, the greater will be our devotion. Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin.

Make it a law to yourself to meditate before you pray; also to make certain pauses, to see whether your heart goes along with your lips. Those whose hearts desire nothing, pray for nothing.

It is a rudeness amongst men to ask a favor, and not stay for an answer. And do we count it no fault to pray for blessings, and never to think of them afterwards—never to wait for them—never to give God thanks for them?

Let us make prayer familiar to us, for without the help of God, we are every hour in danger.

The devil knows that when we have a relish for prayer, and apply ourselves in good earnest, we are in the way of life; he therefore strives by all possible ways to divert us.

Let us not run over our prayers with an insensible and distracted mind.

Let your prayers be as particular as may be, against the sins of your particular state, and for the graces which you in particular do most stand in need of.—*Zion's Advocate.*

From the Jewish Intelligencer.

#### EXTRACT OF A LETTER FROM SAXONY.

The following is an extract from an interesting letter lately received by the Rev. Mr. Ramflier, from Mr. Nitschke, of Niesky.

NIESKY, Dec. 26, 1836.

A Jew called upon a pious Christian at L. in the New Mark. He opened a book which happened to lie on the table. It was a treatise on the holy communion by Schmolke. Fixing his eyes on the picture of the Redeemer as crucified, which was on the first leaf, the Jew silently shed a flood of tears.

A friend in Berlin communicates to me as follows:—"The Rev. Mr. Ritschel, in this city has recently met with a singular occurrence. A Jewish maid was dangerously ill, and expressed a desire to see this respectable minister. Her employer refused the request; but the physician declared that she could scarcely live many hours, her who's nervous system and constitution being irrecoverably disordered. Permission was at length granted; the minister came, and asked the patient what she desired? I desire, was her reply, to become a Christian, and to be baptized by you. He inquired whether she believed in Christ Jesus? Yes, said she, I believe in him, for there is salvation in none other, neither is there any name given among men whereby we must be saved, but the name of Jesus; to which she added many other Scriptural passages, demonstrating the nature of her faith. The minister now said that he had no hesitation with respect to her faith, but was not authorized to baptize her. The Jewess answered: if you do not baptize me, I shall die this very night and be lost. He then went late, at 11 o'clock at night, to the minister of state on religious affairs, Mr. Schluckman, and procured permission to baptize her, returned and performed the sacred act. She was enraptured, soon fell comfortably asleep, and rose the next morning well, so as to attend her duty. This circumstance will cause much sensation. O may it serve to lead many Jews to their Redeemer, the only sure Messiah!"

From the Boston Recorder.

#### THE TIMES.

In reference to the peculiar and distressing aspect of the passing times, one of our correspondents remarks: "These events come fraught with instruction. Our whole country has been in too great haste to be rich. Within the sphere of my own observation, professing Christians have had no time to attend weekly meetings; some of them, not even to attend family prayers; and one, frankly told me, he could not get time to read a chapter in the Bible for a month. The wheels of the factories could not be stopped long enough for the employers to render thanks to God, on our Thanksgiving day, or to humble themselves before him on Fast day. The Sabbath too has been violated by our business men. And is it not just in God to avenge the honor of his law so trampled on? It seems to me that his hand is now stretched out over us for punishment, as formerly over the Jews for the punishment of their idolatries. What an idol has wealth become to all classes in our country! And does it not become us to stand still, and adore, while we contemplate God passing by in these judgments, and vindicating the glory of his own name? Will not the church take up anew the history of the Jews, and read in their fate her own doom, unless she avert it by throwing herself into the dust, and repenting of her worldliness? Will not Christians be led by passing events, to repent and aim at an increase of holiness rather than wealth? Will not ministers lift up their voices on this subject and use their pens? They may thus save the church. But

if these judgments prove insufficient, famine, war, and pestilence, are ministers of wrath, still to come. I have thought much on this subject through the winter. We need a revival of the heart religion of our ancestors. We need to go back to praying, examining the heart, and reading the Bible, as did the saints of old.—There is not enough of heart work in the present religion of the church. Her piety is more active but less experimental and humble than formerly. Benevolent efforts are not to be neglected, but the heart must not be overlooked; and can any thing be more clear than that the several classes of Christian duty are consistent with each other? Were they not so, and did they not mutually sustain each other in apostolic times?"

Certainly, there is much truth and pertinency in these remarks, demanding sober and prayerful consideration. The judgments of heaven are upon us. Their forms are comparatively new. In the midst of wealth and prosperity, we are stricken with the horrors of bankruptcy, and a wide prostration of public and private confidence. The hand of industry is paralyzed. The spirit of enterprise is confounded. Astonished at the past, no man knows what to calculate upon for the future. "Fear, and the pit, and the snare are upon us; and he who fleeth from the noise of the fear falls into the pit; and he that cometh up out of the midst of the pit, is taken in the snare; the windows from on high are open, and the foundations of society shake; the whole community reels to and fro like a drunkard, and is removed like a cottage; and the transgression thereof is heavy upon it." A godlier land the sun does not shine upon. A land of more abundant resources; richer in all the productions of the mineral, animal, and vegetable kingdoms, is possessed by no nation under heaven. And then, all our civil and religious privileges are adapted to give the most ample security to every citizen, that he shall not labor in vain, nor spend his strength for naught, if disposed to apply his energies wisely to any lawful employment. Still, "we have sown much and brought in little; we eat, and yet have not enough; we drink and are not filled with drink; we clothe us, but there is none warm; we earn wages, but we put them into a bag with holes." And, is it not time to consider our ways? Surely, "the curse causeless, does not come." God is angry with us. And he has just reason so to be. We have not acknowledged Him in all our ways. We have indulged the vain delusion that our mountain stands strong, and can never be moved; and have practically said, "who is Lord over us?" If worldliness has not driven the church from her sanctuaries, it has quenched the fire of her devotions; it has cooled the ardor of her zeal for the simple truths of the gospel; it has inflated her pride, and led her to ask for teachers of talent rather than humble piety; to deck religion with gilded trappings, rather than to clothe her with the ornament of a meek and quiet spirit; and rely on silver and gold to effect the world's conversion, rather than on prayer and the sword of the Spirit. Christians have imposed on themselves the belief that their very eagerness to become rich, might be made acceptable to God, by the dedication of a certain portion of their gains to the service of Zion; that God would pardon them for bowing in the house of Rimmon, so long as they reared and maintained altars to his honor likewise; and that they were in no danger of losing their souls, or endangering the souls of others, while their great object—to amass wealth—was pursued that they might pursue their love of benevolence. They have been ensnared, and taken captive by such reasonings; they have neglected the heart, out of which are the issues of life, and amid all the ignorance of their own spiritual state before God, have comforted themselves with the assurance, that they were sincerely aiming to improve the spiritual state of the world. God is now breaking the snare. He is exposing the fallacies by which his people have been deceived. He is preparing them to learn, as they have never learned before, that it is not by the might and power of wealth, that Zion is to be enlarged; that the usefulness and happiness of the individual believer is to be secured; but by his spirit directing them in the straight and narrow way of personal and relative duty; binding them to lowliness in life, and contentment with such gains as accrue from honest industry, apart from the rage of speculation.

O that God's people were wise; that they understood these things, and would lay them to heart; then should the days of spiritual prosperity return upon Zion, and our churches should again resume the song: "The Lord is in the midst of us; the Lord, mighty to save." S.

From the American Baptist.

#### PHILADELPHIA BIBLE CONVENTION.

The Convention met, pursuant to notice, in the meeting-house of the First Baptist Church, in Second street, at 4 o'clock, P. M., on Wednesday, April 26. It was organized by electing Rev. Rufus Babcock, Jr., of Pennsylvania, President, and Rev. Baron Stow, of Massachusetts, and Rev. Adiel Sherwood, of Georgia, Secretaries.

The delegates from the several states presented their credentials, and took their seats; and a committee of five was appointed to report rules of order, &c. Whereupon the Convention adjourned to meet on Thursday morning.

Thursday, April 27.

The Convention, pursuant to adjournment, met at 9 o'clock. The committee appointed on Wednesday to prepare rules of order, reported—and the rules were adopted.

The Rev. Mr. Knowles, of Massachusetts, offered the following resolution, which he had been requested to present:

"Whereas, The American Bible Society has ratified the resolution of the Board of Managers, passed Feb. 28th, 1836. Therefore,

"Resolved, That it becomes the duty of

the Baptist denomination of the United States to form a distinct Society for Bible distribution, and the translation of it into foreign languages."

The Rev. gentleman briefly explained the objects of the resolution, and stated that it was the ardent desire of those whom he represented, that this Convention might result in the adoption of such measures as God would approve—while they, at the same time, met with the cordial approbation of the Baptists generally. He adverted to the various conflicting opinions in reference to the course which was now proposed to be adopted, and expressed his sincere hope that the difficulties which were raised, would be surmounted, and that the resolution he had sent to the table, would be unanimously adopted.

After a long discussion, in which the Rev. Messrs. Brantly, Cone, Tinsley, Wayland, Mason, Sommers, Anderson, Love, Green, Booth, Miles, Galusha, and others participated, the resolution was so amended as to read as follows:

"Resolved, That under existing circumstances it is the indisputable duty of the Baptist denomination in the United States, to organize a distinct society, for the purpose of aiding in the translation, printing and circulation of the Scriptures."

The Rev. S. H. Cone moved, further to amend the resolution as amended, by adding the words "in foreign languages."

A discussion then ensued, which resulted in laying the resolution and amendment on the table.

The Rev. Mr. Knowles offered a resolution, which was seconded, that a committee, to consist of one person from each state, be appointed; to whom shall be referred the consideration of the question, whether or not the proposed society shall be confined to foreign translations, and that they report at the next session of the Convention.

The Rev. S. H. Cone opposed the appointment of a committee, as being calculated to procrastinate the obtaining of the opinion of the Convention, which should be had as early as possible. He was opposed to the resolution too, because he did not think it would be wise to limit the society to foreign translations only.

The Rev. O. B. Brown moved the indefinite postponement of the resolution, pending which motion, a motion was made to adjourn till half past seven in the evening, which prevailed.

Evening.

The Convention met, agreeable to adjournment, at half past 7 o'clock.

The Rev. Mr. Knowles' resolution for the appointment of a committee to enquire whether or not the proposed society shall be confined to foreign translation, and which was under consideration when the Convention took a recess, was laid on the table.

The resolution which was pending, was taken up, and a long discussion entered thereon, in which the Rev. Messrs. Maginnis, Dowling, Brantly, Cone, Thresher, Hague, Hascall, Sharp, Welsh and Curtis, took part.

The Rev. J. Dowling, from New York, moved to amend the resolution by adding these words to it:—"And for their circulation in the English language in the version now in common use."

Before the question was taken, the Convention adjourned until 9 o'clock Friday morning.

Friday, April 28.

The Convention met at the hour agreed upon. After singing and prayer, the minutes of yesterday were read and approved; and the discussion resumed with much animation, on the amendment proposed last evening, by the Rev. Messrs. Octavia Winslow, Thresher, Jenkins, Cone, Brantly, Sommers, Williams, Cushman, and Kendrick; when a motion was made to lay the whole subject on the table. A division being called and tellers appointed, the numbers were, 113 yeas, 127 nays—so the resolution and amendments were not laid on the table.

The resolution, as already amended, without the proposed amendment, read thus:

"Resolved, That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States to organize a distinct Society, for the purpose of aiding in the translation, printing and circulation of the Scriptures."

The Convention, at 1 o'clock, took a recess until 3 o'clock.

Afternoon.

The Convention met again at 3 o'clock, when the debate was continued by the Rev. Messrs. Brantly, Dowling, Jeter, Gear, T. R. Green, Esq., Cone, Sommers, Kennard, Reese, Sherwood, Hague, and Wayland.

The question was taken on the pending amendment; "And for their circulation in English in the version in common use," which was decided in the negative.

The Rev. S. H. Cone then moved to strike out the words, "in foreign languages."

At 6 o'clock, the Convention took a recess until half past 7, when they again met, and Mr. Sommers, from the committee on Communications, made a verbal report (in part) in relation to them.

On motion, the documents were recommitted to the committee, in order that they may present a written report on the subject.

The consideration of the motion to strike out the words, "foreign languages," was resumed, and debated at great length, when it was carried, and then the Rev. S. H. Cone introduced the following resolutions, as a substitute for the one under consideration, which were adopted, after much discussion.

"Resolved, That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States, to organize a distinct society for the purpose of aiding in the translation, printing, and the circulation of the Scriptures."

"Resolved, That this organization be known

by the name of the American and Foreign Bible Society.

"Resolved, That the society confine its efforts during the ensuing year, to the circulation of the Word of God in foreign tongues."

"Resolved, That the Baptist denomination in the United States be affectionately requested to send to the society, at its annual meeting, during the last week, in April 1838, their views as to the duty of the society to engage in the work of home distribution."

"Resolved, That a committee of — be appointed to draft a Constitution, and nominate a Board of Officers for the ensuing year."

On motion, the blank in the above resolution was filled up with the words "twenty-four members, one from each state."

The Rev. W. T. Brantly introduced the following resolution, which was passed unanimously.

"Resolved, That the members of this Convention cordially concur with their brethren of sister denominations, to secure from desecration, the Lord's Day and to secure its due observance."

A resolution was also adopted, expressive of the thanks of the Convention to those friends resident in this city, who had kindly and hospitably accommodated the Delegates from different parts of the country, and stating that they had set an example worthy of imitation on all similar occasions.

The Convention then adjourned at 10 o'clock to meet again at 10 o'clock, the following morning.

Saturday, April 29.

The Convention, agreeable to adjournment, met at 10 o'clock. After singing and prayer, the minutes of yesterday were read and approved.

The Rev. Mr. Sommers, from the committee appointed to examine the character of the letters, documents, &c. presented by the various Delegates to the Convention, in relation to the opinions entertained by Baptists, concerning the organization of the proposed society, made a report.

The committee stated, they found in nearly all the letters, in which particular instructions were given, a very decided sentiment in favor of a distinct and unfettered organization for Bible translation and distribution. The report was accepted.

The Rev. W. T. Brantly offered the following resolution, which was considered and adopted.

"Resolved, That this Convention regard the Christian Review, as highly important to the interests of religion and learning, and as entitled to the cordial and efficient support of brethren throughout the country."

Rev. Henry Jackson, from the committee appointed to draft a Constitution, made a report, accompanied with a Constitution for the government of the society. The report was accepted, and the Constitution was read.

The first article of the Constitution, viz.—"The name of this society shall be the American and Foreign Bible Society," having been read, a debate ensued as to whether the word "American," should be stricken therefrom.

The Convention having here taken a recess, again assembled at three o'clock, and the discussion on the first article was continued, and lasted several hours, when it was approved, and the remainder of the articles were read *seriatim*. The question having been taken on the adoption of the Constitution, it was adopted.

And then the Convention adjourned at 6 o'clock to meet again at half past 7.

Having met, the committee appointed to nominate officers of the society, made their report, and the list was read and approved.

On motion, the President and Secretary were requested to prepare and address a circular to the Churches of our denomination, laying before them the resolutions passed last evening.

On motion, the minutes of the Convention were ordered to be printed.

Mr. Curtis, of Bangor, presented the following resolution, which was unanimously adopted.

"Resolved, That the thanks of this Convention are due to the President, for his able, impartial, and conciliatory conduct in the chair."

The Rev. O. B. Brown offered the following resolution, which was also unanimously adopted.

"Resolved, That the thanks of the Convention are due to the Secretaries, for the ability and laborious and faithful manner in which they have discharged their duties."

On motion, the minutes of the day's proceedings were read and approved.

The Rev. Dr. Babcock, (President of the Convention) on closing his not less delicate than laborious duties, made a few remarks in reply to the complimentary resolution just passed by the Convention in regard to him, thanking them, in the most affectionate terms, for the kindness which they had shown him while acting as their presiding officer, in sustaining him in the arduous and dignified duties he was called upon to discharge.

The President then declared that the Convention stood adjourned *sine die*.

After singing and prayer, the Convention separated.

#### CLAIMS OF THE BAPTISTS ON THE AMERICAN BIBLE SOCIETY.

When the bill for incorporating the American Bible Society was under discussion, in the New-York Legislature, one of the Senators from the City of New-York stated, that "for every dollar contributed by the Baptist Denomination to the American Bible Society, they had received ten dollars in return from its Treasury." We introduce this declaration of the Senator, merely for the purpose of giving publicity to some facts on the subject, furnished by a writer in the *American Baptist*, which, we

think, will present quite a different aspect of the case.

To say nothing of the vast numbers of individual Baptists, who must be members of Bible Societies auxiliary to the American Bible Society, of the Baptist Ministers who have been created life-members, life-directors, &c., and of the donations which have flowed into its Treasury from Baptists, in gratitude for the contributions heretofore made by that Society to Baptist translations of the Scriptures,—leaving these all out of view, we find legacies from Baptists, among the receipts of the Society, of the following amounts:

John Withington, of New-York,	\$7,000
Josiah Penfield, of Savannah,	1,000
John Fleetwood Marsh, of Westchester,	10,000
From the same, a residuary legacy, now in the hands of the Executor, of about	25,000
	\$43,000

The donations to the Baptists from that Society, as stated in their annual reports, are as follows:—

To Wm. Carey, at Serampore,	\$1,033 75 c.
For Scriptures in Burmah,	23,200
" " " China,	1,000
" " " France,	500
" " " Germany,	500
" " " Orissa,	1,000
	\$27,233 75 c.

To this may be added 1219 Bibles and 1470 Testaments, valued at \$1117, given for distribution to our Baptist Board, and to our missionaries, which will make the amount of aid received in money and books \$28,450 75.

We shall not agitate the question, whether the refusal of the Society to aid our translations further, except on a condition which cannot be complied with, should lead the Baptists to dissolve their connexion universally with the American Bible Society; nor whether, on a dissolution of the union, there should be a division of the funds; but surely with these facts before the public, we should not be taunted with receiving more than we have given.

Sou. Watchman.

#### FURMAN INSTITUTION—CLASSICAL DEPARTMENT.

A letter received from the institution within a few days, says, "Our School is going on, so far, with greater success than we had any right to anticipate. We have fifty boarders at the Steward's Hall, and thirteen scholars who either board or reside in the neighborhood. We have as many boarders as we shall be able to accommodate, until the other wing of the building is finished, which will be in about two or three weeks. The students seem to be of very good character, and fall in with the design and plan of the institution very readily and cheerfully. The working department is carried on with great animation and apparent pleasure." *Ibid.*

From the Morning Star.

#### REVIVALS.

From Eld. A. Combs. "Br. Burr: I would say that a good work of grace is going on in Sangerville, Me., particularly in the south-easterly part of the town. The labors of Br. A. Patterson have been blessed to the conviction and conversion of souls in that place. Six have been baptized by the writer, and it is expected that others will be soon. May the work spread gloriously."

From Br. M. M. Smart. "Bangor, April 22, 1837. Most of the churches in Bangor enjoy the refreshing of divine grace. Ours is included among the happy number."

Since last January, 21 have been baptized and united with the F. W. Baptist church in Lowell, Me.

Fifty have professed religion in a revival in Orleans, Me. Some of them have been believers in the doctrine of Universalism.

The Lord has again revived his work at the missionary station of the American Board in the Island of Ceylon, East Indies. Several of the scholars in the native school were anxiously inquiring the way to life. They sometimes prayed till midnight, in great distress.

At Exeter, N. Y., there have been probably from 15 to 20 conversions. At Milford about the same number. There have been a few conversions in other places in the vicinity.

God has graciously visited Angelica, N. Y. with the out-pouring of his Spirit. Between 30 and 40 have been happily converted.

Church Constituted.—Several members belonging to the Baptist church of Upper Alton, petitioned for letters of dismission in order to form a church on Wood River.

The brethren called a council, or a presbytery, consisting of Brethren H. Loomis and E. Rodgers, who met on the 8th inst., and organized them into a church. The service was conducted in the following manner: Reading, singing, and prayer, by E. Rodgers, then the brethren voted E. Rodgers to act as Moderator for the meeting, and James Redding, Clerk.

The moderator, after singing an appropriate hymn, made some remarks on the nature of a Gospel Church. After some inquiry by the moderator relative to their desire to be constituted, the Articles of Faith were read and adopted.

Then Brother Loomis made some observations on the solemn engagements they were about entering into—pronounced them a church of Jesus Christ, and prayed for them; then a spiritual song was sung, and while singing the right hand of fellowship was given by the Moderator, and by the brethren to each other; all done in the interesting western style.

The church being seated, brother Loomis delivered them an impressive address from the words "Ye are the light of the world." The



newly organized Church transacted some business;—prepared a letter to the Edwardsville Association, and appointed three messengers to bear it, with some other church business.—After singing, the meeting was closed with prayer by Mr. Pease.

On Lord's Day the 9th, brother E. Rodgers met with the infant church and administered the Lord's Supper to them. It was a season of deep and fervent feeling, and the brethren were refreshed on their christian journey; several of the unconverted were solemn and considerably impressed. The brethren of this little church intend shortly to build a meeting house. They are not able yet to sustain a minister, but will have to depend principally on the Theological students of the Alton Seminary to preach to them.

## CHRISTIAN SECRETARY.

HARTFORD, MAY 13, 1837.

**PRESSURE OF THE TIMES.**—On this at present pressing subject, many Editors of Religious papers are offering such remarks as to them seem meet. Among them all, we have seen none better adapted to excite feelings compatible with genuine piety than those by the Editor of the Boston Recorder, which are inserted in another column.

**Memoir of Rev. Gustavus F. Davis, D. D., late Pastor of the First Baptist Church, Hartford, Ct. with Six Sermons on the Peculiar Sentiments of the Baptist Denomination, Preached by him before his Congregation, 1834—5. By Abigail Davis. Hartford: Canfield & Robins, 1837. 12 mo. pp. 319.**

This work is published in two parts. Part I. contains, "The Memoir of Gustavus F. Davis." Part II.—"A vindication of the Peculiar Sentiments of the Baptist Denomination." The sermons are written in a clear and conspicuous style, and evince great research and a very attentive examination of the premises the author has defended. They are entitled to the consideration of every enquirer after truth, concerning the order of Christ's visible Church, and deserve, and we hope will obtain, a wide circulation. The topics of these Sermons are, "John's Baptism—Restricted Communion—The Origin and History of the Baptist Denomination—Objections to the Sentiments which distinguish the Baptists as a Denomination of Christians, Examined."

The circumstances under which the Memoir was prepared were such as to prevent to some extent, the biographer from employing that latitude of description and illustration which are indispensable to clothe a memoir with the appearance of actual life. The subject had prepared about fifty pages, detailing the principal events of his life, with instructions to those who might publish it after his decease. He solemnly provided in his will, which he signed not more than twenty minutes prior to his death, that nothing should be said of him by way of eulogy; but simply the facts of his life should be stated, and whatever success may have attended his ministry should be ascribed to the power and grace of God. These instructions have been strictly complied with. Hence no other comment upon the life of this laborious servant of Christ is found in the whole work than what exists in his own hand writing, with the single exception of the kind and judicious sentiments from the pen of the Rev. D. Sharp. The manuscript which he left, amounting to about fifty pages, has been increased to the present size of the memoir, chiefly by selections from his private diary.

The compiler has not attempted to apologize for any defects the work may contain. They undoubtedly exist in it; but still it varies from many other sketches of departed individuals inasmuch as the subject simply tells his own story—the events of his history are made prominent as they occurred, the stations he occupied, and the marks of confidence and approbation he received are mentioned, and the reader is left to trace him from period to period, and to form his own opinion of his character. This we consider an excellence.

Many things might have been said of this distinguished servant of Christ which have been, for reasons already assigned, designedly omitted—and the eulogy would have been just. Among these one especially ought to be named. Mr. Davis was emphatically the friend of education. He felt a very deep interest in every institution of useful learning—but particularly in the education of children. No member of our School Committee was ever more unwearied in his efforts to benefit our public schools, nor none more successful, than was Mr. Davis.

We commend this work to all our friends, as one possessing great interest, and capable of affording them much pleasure and profit. Let our young brethren, having the Gospel ministry in view, read it attentively, particularly those parts in which he speaks of the opportunities offered him to obtain an education.

Last week's number of the Christian Watchman contains an interesting notice of this work, from which we shall make an extract next week. In the mean time we will only add, that the work is printed in a large and open type and on handsome paper, and beautifully bound, &c. &c. and the profits arising from the sale of it, are to be applied to the education of the children of the deceased. It is for sale at all our bookstores.

Comm.

**Memoir of William Carey, D. D.—Late Missionary to Bengal.—Professor of Oriental Languages in the College of Fort William, Calcutta. By Eusebius Carey: with an Introductory Essay by Jeremiah Chaplin, D. D., late President of Waterville College. Hartford: Canfield and Robins, 1837. 18mo. pp. 463.**

This beautiful edition of Carey is the second that has issued from the American press. The excellencies of this work have been dwelt upon so much in several of our periodicals, that it might be deemed injudicious to speak of them again in a notice of this new edition. The form in which it now appears, deserves a passing notice. It has been reduced to a smaller, and in some respects a more convenient size.—It has been put in an equally handsome and legible type, and stereotyped. On these accounts, the publishers are able to afford it at a cheaper price, and have put it within the power of almost every friend of Missions to procure a copy. It is hoped that by this means, as

well as by publishing it in another city, the work may obtain a wider circulation than it would otherwise have gained. It is believed that no person can read the Memoir of William Carey without becoming a warmer advocate for the diffusion of the Gospel; or being conscious of some secret desire to become personally interested in that Gospel. All must feel the possibility of their accomplishing some valuable good, either for themselves or others, if, like Carey, they will only "plod."

The Introductory Essay that accompanies the present edition, was written by Dr. Chaplin—that well known friend of learning, literature, philanthropy, and religion. Anything bearing the signature of Jeremiah Chaplin, might be expected to contain valuable thought, and useful application. We have not been disappointed in this effusion from his pen. Every one, especially young men intending to engage in ministerial labor, ought to read this essay as much as the memoir itself. It is such a comment upon it as the experience of a mind like Chaplin's would naturally make; and such as a young man would seek from the lips of a father in Christ. We will name the points upon which he descants, hoping they may excite attention to the whole of it.

After speaking of the utility of biography, especially sacred, the author remarks:—"In contemplating the individual who is the subject of this memoir, we meet with some interesting practical truths, which cannot fail, if rightly understood, to be of great use to us in the journey of life. A few of these will be noticed in a cursory manner. "And the first which we shall mention, is the possibility of uniting deep and ardent piety with an arduous and successful cultivation of science and literature. The Life of Dr. Carey furnishes the most satisfactory proof of the truth of this suggestion. "Another very prominent truth which the memoir of Dr. Carey suggests, is the pre-eminent importance of moral worth. "A third truth suggested by the following memoir, is the encouragement which the life of Dr. Carey affords to pious young men who are called to devote themselves to Missionary labors."

This work can be obtained at all our Book-stores.—Comm.

**The Reign of Public Opinion or the Achievements of the Popular Will triumphing over Law; being the substance of a discourse delivered on the day of annual Fast, 1837, in Bowdoin Street Church, Boston. By J. U. Parsons, Boston: published by Whipple and Drexell, No. 9 Cornhill New-York: Scofield and Voorhies, No. 118 Nassau Street. 1837.**

A copy of this discourse is received, and is richly worthy of magistrates and all other classes of community at the present day. It contains a lucid exposition of the principles of riots, and mobs; and as clearly enforces the responsibility of magistrates in relation to such events. It is also deemed the more opportune, since mobs of late find friends among those to whom is committed authority for the express purpose of keeping the peace.

The following extract is peculiarly to the point.

A third party to every riotous procedure is the constituted authorities. They have come to the kingdom for such a time as this. Law is made for the lawless; and officers are appointed to execute it, not upon the orderly, but disorderly; not upon a solitary offender merely, but upon any and every combination for illegal purposes. Civil officers, therefore, cannot escape being a party to every riotous procedure within their jurisdiction and knowledge. To the evil which they suffer to be done, a righteous God and a bleeding community will hold them accessory. They may find it convenient to be absent; but they cannot divest themselves of the trust committed to them by a confiding public. They may conceal themselves from the noise and uproar, while innocent citizens are despoiled of their property and rights, and hunted from house to house, and street to street; but to hide from their accountability to the genius of free institutions, they cannot.

The part enacted by magistrates in the riotous proceedings recorded in the Bible is various. In some cases, they were themselves the instigators. This was the fact when riots originated with the priests and elders among the Jews, and the penalty they wished to inflict did not transcend their authority. When they would crucify the Savior, they were obliged to resort to the Roman tetrarch.

The part which that governor performed has covered his name with infamy, infinitely deeper than the cruelty with which he mingled the blood of the worshipper with his sacrifice at the altar. We hardly know which most to despise, the malignity of the persecutor, or the mean, cringing subservency of the governor. Thrice he averred, "I find no fault in this man;" and thrice decided, "I will therefore chastise him, and let him go;"—and then, at the bare suggestion that it would be unpopular with Cesar, "delivered him to be crucified." How could he bear the scrutiny of the Savior's eye, as he returned for the last time, and said, "I can avail nothing, but rather a tumult is made. Your doctrines are exceedingly offensive to the public, and they are highly exasperated; I am unable to protect you, unless you desist from these exciting discourses; and must, therefore, give you up to their will." Of what avail were his abolutions—his protestations of the innocence of the victim, when he refuses to exercise the only power which could save him from crucifixion. He might be required, at their desire, to release the guilty according to their custom; but no custom could shield him from guilt, in delivering the innocent to be murdered.

Let it not be said he was unable to oppose the current. One of his captains afterwards breast it all, and rescued Paul from its fury, when the same populace raised the same cry of "Away with him," and when he was borne upon the shoulders of his men, for the violence of the multitude.

Gallio seems to have been allied to Pilate in spirit, suffering rioters to beat and abuse innocent citizens before his face in the judgment hall, without censure or indictment.

In the riot at Ephesus, there was more promptness on the part of the government; and after a long period of crazy shouting, the rioters were dispersed.

At Antioch the magistrates rent off their

clothes, and entered into the violent agitations of the mob. The chief captain and Gamaliel are the only persons on record who appear to have discharged their duty as military and civil officers, under such circumstances.

**THE REPORT OF THE HARTFORD COUNTY TEMPERANCE MEETING** came to hand one day too late for this week's paper.

**WASHINGTON COLLEGE.**—Rev. Caleb I. Good, from Bristol College, Pa., has received and accepted the appointment of Professor of Ancient Languages in Washington College, in this city.

**FOLLOWING SUIT.**—On Thursday morning the Banks in this city suspended specie payments. Their bills are, however, good, and will pass as heretofore.

**DEAR BROTHER BOLLES,**  
I recently had opportunity of hearing the Rev. Mr. ———, Principal of the ——— Seminary, deliver a discourse from Mark xvi. 16. "He that believeth shall be saved, but he that believeth not shall be damned," and I wish you or some of your learned correspondents would inform me what rule in theology, or any otherology will justify such omissions. A. B.

## General Intelligence.

## THE CASE OF JOHN HOPPER.

Our readers will recollect a brief notice of the case of John Hopper, son of Isaac T. Hopper, who is an old and uncommonly active member of the ancient abolition society. Mr. John Hopper is a respectable merchant, and has not hitherto connected himself at all with the abolitionists. On Monday of this week, he published in the New York American a full narrative of the affair, over his own signature. We give the body of the narrative in his own words.

New York Evangelist.

## TO THE PUBLIC.

I respectfully ask of my fellow citizens an attentive perusal of the following statement of facts, which obliged me, on a late occasion, to appear in the character of a fugitive, as the only possible means of escape from disgraceful torture, and violent death. I should have availed myself of an earlier opportunity of publication, had not my flight been attended with suffering and privation, which for some subsequent time rendered me incapable of taking a calm survey of the past; and I yet shudder, when I call to mind the hideous yells that sounded in my ears, as the mob which surrounded the prison where I was immured, attempted to wrest my person from the protection of the civil power, and glut their rage by the sacrifice of my life.

In the ordinary course of business, I remained at Charleston nearly two months before going farther South; and during that time I experienced all the courtesy and kindness which usually attend the relations of mercantile employment—nor did I suffer the slightest interruption of any description whatever, until assailed in person at Savannah, by a Marshal of this city, who was there on official business.

I wish it to be distinctly understood that I have never had any connection with Anti-Slavery Societies, and did not utter a sentiment on abolition while at the South. My object was wholly mercantile; and my fellow citizens will observe that the Mayor of Savannah consented to my release only on this ground:—"That there could not be detected 'the slightest evidence' (his own words) of my being an abolitionist!"

On the morning of the 30th of 1st month, I arrived at Savannah, and took lodgings at the City Hotel. After ten in the evening, I retired to my room, and had been there but a few minutes, when the door was suddenly forced open, and a dozen or more individuals, in a state of intoxication, rushed into my apartment. They were led on by a ruffian by the name of Nash, who seized me violently by the collar, and exclaimed, "Well Hopper, how, under God's heaven, you ever had the impudence to show your face at the South, I can't tell. Damn you, you had not been in the city five minutes before I knew it; but we are glad to see you, Mr. Hopper—we are well prepared for you!" Then, addressing his companions, he said, "This same Hopper, his brother, and damned old father, Arthur Tappan, Barney Corse, and David Ruggles, a damned nigger, who they treat as a brother—I'd give my own life to have him here—are the very leaders of the Abolition in New York city. At this moment I received a severe blow in the face from a person whom I believe to be a brother of J. F. Collier, the claimant of a man of the same name, whom he had caused to be arrested in New York last fall, as his slave. My brother and myself produced several highly respectable witnesses, who testified that they had known him as a resident in New York several years prior to the time of his alleged elopement. I received also a severe kick and a blow about fifteen years of age spit in my face. I was directed to draw out from under the bed, a box that I brought with me, and which they, no doubt, expected to find stocked with 'mercenary publications.' The lid was forced off, and they were much disappointed in finding it empty. They then told me to unlock my trunk. While feeling for my keys, a person said, 'Come, damn you, you don't move fast enough—I'll do it for you; and thrusting his hands into my pocket, he drew out my keys, opened the trunk, and commenced a regular search, which he continued, throwing my clothes, &c. over the floor, until he discovered a small bundle of pamphlets. These had been gratuitously loaned to me by a clergyman of Charleston, and not having examined them, I was myself ignorant of their character. Among them was a tract, published in 1824, by the Society of Friends, in Philadelphia, describing the colony at Sierra Leone, and giving an account of the foreign slave trade. They said, this was what they wanted—here was abolitionism. A number immediately left the room, went down stairs, and cried out to those who were crowding the bar-room and the halls of the hotel, that they had found a trunk full of abolition pamphlets! My pockets were searched, and I was directed to 'say my last prayers,' and go with them. They then seized me, and were taking me out of the room, when the bar-keeper, whose name is Oates, came to the door. I told him that I was an inmate of his house, and it was his duty to protect me—at least, until there should be some evidence produced of my being an abolitionist. 'Damn you, sir, you must not appeal to me for protection. What better evidence do we want, than your trunk full of abolition pamphlets?' I denied that any had been found in my possession. 'Well,' said he, 'I will go for the sheriff, and we will examine your papers.' He returned in a few minutes with an officer, and commenced reading my letters, which I had received since leaving home, requiring me to explain many passages, which they professed not to understand. At this juncture, Captain Witteberger, the proprietor of the hotel, entered the room in a great passion, and cried out, 'Why don't you bring him down? My property will be destroyed. I can do nothing with the mob below. If you don't take him down immediately they will do it themselves.' Then, turning towards me, he continued; 'Young man, you are in a very unfortunate situation. You should never have left your home—but it is your own doing, and you deserve your fate.' I demanded his protection from the violence of the mob, to which he replied, 'Good God, you must not apply to me for protection; this is a damned delicate matter. I shall not be able to protect my own property; but I will go for the Mayor.' Shortly after he left the room, a note was handed in to Oates, who examined it, and gave it to me, saying it was in the handwriting of one of his confidential friends. I read, 'If my only chance of escape is by jumping out of the window!' We were in the 3d story; the street below was thronged with a drunken and infuriated mob, who were clamorous for my person, having al-

ready prepared such means of torture as their blood-thirsty wickedness suggested. The principal and the abettor in this intended scheme of worse than savage butchery, were worthy of each other. Over and over again did Oates urge me to 'profit by this only chance of escape.' His earnest professions of regard for my personal safety enabled me to form a high estimate of his hypocrisy. When I afterwards related this circumstance to the Mayor, he exclaimed, 'Ah, he is a vile, wicked wretch!'

This man, I was informed, was Sheriff, about the year 1820. He it was who kidnapped Rowland Tappan from Savannah, and discovered him to his creditors, upon which occasion he escaped the law by becoming a 'fugitive from justice.' He is now universally despised.

The tumult below increased to such an extent that I considered my fate inevitable; and I determined to meet it with as much fortitude as possible. Having refused to jump out of the 3d story window, my only alternative was to go down stairs, and give myself up to the violence of the mob, who were maddened by liquor—which, I believe, was gratuitously furnished at the bar of the Hotel. At the foot of the stairs I was met by the Mayor and several Aldermen—their timely arrival saved my life. After some general observations and questions from the former, I stated to him that Nash, who had been the means of creating the excitement against me was a man of very bad character, being at that moment present in a state of beastly intoxication; and that his enmity towards me originated from the fact that I had exerted myself on behalf of a colored man who was arrested as a slave in New York; that I had come to Savannah on business, and had no connection with Anti-Slavery Societies, of which I would convince him, if he would allow me an opportunity. He, with the Aldermen, myself, and others, then repaired to my room, where my papers and private letters underwent a partial examination. Finding no evidence against me, the Mayor went down and told the mob that I should be detained that night, and in the mean time he would hear any charges that could be brought forward, also examine my papers more closely, and if there could be produced the slightest evidence of my being an abolitionist, I should remain in custody. I was then conducted to the guard house, in the presence of the Mayor and a large body of officers and citizens scarcely sufficing to protect me from the grasp of the multitude which surrounded us. The guard was increased, and other precautions taken for my security, notwithstanding which, the Mayor was sent for several times during the night to restore order. I remained immured in a noisome cell until near 8 o'clock the next morning, when a further examination was commenced. Nash in the mean time had presented many charges against me, which had no other effect, however, than to expose the infamy of his own character, and to render him an object of deserved contempt. He accused my father of being a great friend to the niggers, and called my brother a 'nigger amalgamator,' &c. I was required to render an exact account of myself from the first moment that I entered the city, but no evidence of my being an abolitionist could be discovered. The Mayor remarked, that 'the pamphlet found in my trunk was positive evidence in my favor, being decidedly for colonization, and the colonizationists were the most deadly enemies of the abolitionists.' He then told me I was at liberty to depart, and added, 'you may consider it a miracle that you have escaped with your life.' A heavy rain had dispersed the mob, and under the protection which it still afforded, I happily made my escape.

To Capt. Nichols, of the ship Angelique, of New York, then at Savannah, I am indebted for many acts of kindness, extended at a time, and under circumstances, which render it imperative upon me to offer him this public expression of my sincere gratitude.—His noble conduct on that occasion can never be erased from my remembrance.

I wish also to express my thankfulness for the measure of protection extended by the Mayor and other civil officers of Savannah, without whose intervention, as I have already stated, escape would have been impossible.

I learned soon after my arrival in New York, that this same Nash, with some worthy confederates, made an attack on David Ruggles, of this city, on the evening previous to his leaving for the South, and calling to mind the expression, that he would 'give his life to have that damned nigger in Savannah,' I was led irresistibly to the conclusion, that his object was to have kidnapped him, and to sell him at the South, as 'one of the leaders of Abolition in New York city.' Doubtless 'the hope of reward sweetened his labor.'

(Signed) JOHN HOPPER.

**Horrid Massacre.**—Mr. William M. Barnard, formerly second officer of the ship Selma, of this port, arrived here in the Parachute a few days since, and has furnished us with a detailed account of the murder of 70 native South Sea Island Missionaries, in the month of August 1835, at Wallis Island. It appears from his journal that the English Missionaries at Keppel Island, (one of the Friendly group) conceived the benevolent plan of attempting to introduce Christianity at Wallis Island by sending native teachers and missionaries, thinking they would meet with less opposition than foreigners. They procured them a passage to the island—but, horrid to relate, soon after they landed the whole number were murdered in the most barbarous and inhuman manner. Mr. Barnard was at the island at the time the massacre took place, and left in the sloop of war Vincennes, when she touched at that place. He left the latter vessel at Cape Town. —New Bedford Mercury.

**A Child swallowing a Cent.**—There was an occurrence in this town last week, Thursday, well calculated to enlist our sympathies in behalf of the little sufferer to whom it related. An interesting daughter of the late Dr. Chandler, of Alstead, about six years old, an inmate in the family of her aunt, was amusing herself in a swing, when it was discovered that she had accidentally swallowed a cent; which she was at the moment holding in her mouth. The momentary strangulation which ensued, and a painful apprehension of the dangerous consequences that might result from the admission of so poisonous a substance into the stomach, naturally drew the family into considerable alarm. A physician was immediately called in, who made five or six attempts with his long and slender instrument to draw out the cent, which, however, was ineffectual. The pain and suffering of the little girl during the operation were extreme. Not being able to ascertain the location of the copper, the physician came to the conclusion that it had escaped into the stomach, and of course beyond the reach of his instrument. He was obliged to leave it to the operations of nature, with suitable directions as to the diet of the patient. The child was immediately sent home to her mother, whose feelings upon being made acquainted with the circumstances cannot well be described. The girl continued as playful and sportive as ever, only occasionally complaining of sickness in the stomach. The anxiety of the mother must have been intense under the circumstances. The bitter reflection was constantly present, that unless the poisonous substance was removed soon, death must speedily overtake the little patient before her. On the fourth day, however, after the cent was received into her stomach, and while preparations were making to submit the case to further medical treatment; it was found to have escaped through the ordinary channel.

Claremont Eagle.

**Divorces by Wholesale.**—The Supreme Court of R. Island at a late term in Providence, granted divorces to fourteen married pairs.

**Danger of Friction Matches.**—A load of household furniture was consumed while on its way through Chelsea, Mass., occasioned by stowing the above named matches in a bureau drawer.

It is reported that the plague during the year 1836, carried off 19,000 persons in the single city of Constantinople.

**The Crisis.**—Intelligence was received by the New York papers last evening, that the Banks in that city have all suspended specie payments! Thus have the New York Banks been compelled to take the lead in a measure which must be extensively followed up throughout the country. Let not the people be too much alarmed, however. The notes of the Banks are still good, and will pass as heretofore—and the sooner confidence is restored, the sooner will they be able to resume specie payments.—Courier.

**Coal.**—Coal is gradually falling in N. York. Peach Orchard is reduced to \$3. Lehigh unbroken, \$7.50—broken and screened \$5.50.

## MARRIED.

In this city, on Wednesday evening, Mr. William J. Bannister, of Bloomfield, to Miss Lucia Bolles, daughter of Rev. Augustus Bolles, of this city.

In this city, by Rev. Mr. Daggett, Mr. Atwell Foster, to Miss Elizabeth L. Bunce, daughter of Mr. Ezekiah Bunce, of this city.

In this city, by the Rev. Mr. Bushnell, Mr. Joseph T. Smith, to Miss Harriet M. Lathrop.

In this city, by the Rev. J. Hawes, Mr. Frederick Ellsworth Mather, of New York, to Miss Ellen Pomroy Goodrich, adopted daughter of Eliza Goodrich, Esq., of this city.

At South Wilbraham, by the Elder A. Bennett, Mr. Arvid W. Lamphar, of Mönson, to Miss Laura Harvery.

At the same place, by Rev. A. Snell, Mr. John P. Hout, to Miss Eliza Dunbar.

At Wethersfield, Mr. Osman Harrison, to Miss Diantha Griswold.

At Somers, Mr. Rufus Kendall, of Tolland, to Mrs. Mary Ely.

At Westford, on the 11th of April, by the Rev. Mr. Underwood, Mr. Amos Wood, of Worcester, Ma. to Miss Rosetta C. Storrs, daughter of the late Rev. Wm. Storrs.

At East Hartford, by Rev. Mr. Spring, Mr. Barkos Cooney, of Collinsville, to Miss Jane A. Pitkin, of the former place.

In Torrington, Mr. Eber N. Gibbs, of Farmington, to Miss Abigail W. Hudson.

## DIED.

In this city, Julia, infant daughter of Mr. William Hudson.

In this city, Mrs. Florilla Hyde, aged 58. Mrs. Julia S., wife of Mr. Milton Bartlett, aged 33.

On the 27th, Mrs. Eunice, wife of Mr. William Holmes, Jr., aged 35.

On the 30th ult., Harriet Louisa, aged 3 years, youngest child of Eleazer Huntington.

At Rocky Hill, Mrs. Prudence, aged 21, wife of Mr. Francis Caswell.

At East Windsor, Mrs. Elizabeth Cogswell, consort of Rev. Prof. Cogswell.

At Northfield, last week, of scarlet fever, three children of Mr. John Garney—John, aged 6 years; Emeline L. aged 2 years; and Ralph G. aged 13 years.

Also, Miss Huldah Hopkins, aged 17.

At Hartford, Mrs. Lois Ely, widow of the late Jacob Ely, aged 84.

At Middletown, Captain Eleazer Dunham, aged 72 years.

At Albany, Col. Ebenezer Baldwin, late Recorder of the city of Albany, and son of the Hon. Judge Baldwin, of New Haven.

At Washington City, Miss Catharine M. daughter of Com. Chauncey, aged 32.

At East Hartford, Miss Louisa, aged 17, daughter of Mr. Oliver Welles.

At Glastenbury, Mrs. Martha Hale, aged 77, wife of the late Mr. Benj. Hale.

At Manchester, Mr. Selah Hills, aged 59.

At Norwich, Dr. Philemon Tracy, aged 80.

At Suffield, on the 2nd inst. Mrs. Fowler, wife of Dea. Gamaliel Fowler, in the 43d year of her age.

The sickness and death of this amiable and devoted woman furnished another proof of the excellency of the christian religion. In early life, Mrs. Fowler became a member of the Church of Christ, and ever adorned her profession by a well ordered life and godly conversation. In the severe afflictions which she and her companion, had experienced in the death of three children, (being all they had) she exhibited a christian fortitude, and a resignation to the will of Him who "doeth all things well."

Her health for several years past gradually failed, and her sufferings during the winter and until she died were severe. But no murmur escaped her lips. All was calmness and peace. As she approached the dying hour, there were no fears in relation to her future state. Though she had not that triumphant faith sometimes exhibited by the dying christian, "she knew in whom she had believed," and was confident she should enjoy the "rest that remaineth to the people of God." She said she "had no desire to live longer on earth, if her work was done." Sometimes she would enquire of those around her how long they thought she would live? And then add, "O I am afraid I shall be impatient in waiting the Lord's time."

The Church to which she was attached, has lost one of its valued members, and her lonely companion, one that was ever ready to share with him the sorrows of life. But their loss is her gain—for we doubt not her redeemed spirit is now rejoicing in the Paradise of God.

In East Hartford, on the 8th inst. Mr. Moses Hills, aged 35.

HARTFORD COUNTY TEMPERANCE SOCIETY.

The next meeting of this Society will be held in Granby (Salmon Brook) on the 4th Tuesday, 23d day of May. Delegates meet at 10 A. M. Address at 2 P. M.

D. HEMENWAY, Sec'y.

**Connecticut Literary Institution.**

The present Term of this Institution will close on the 15th, and the next Term will commence on Wednesday the 31st inst.

Those wishing to occupy rooms in the public building, should be here at the beginning of the Term.

Suffield, May 9, 1837. WM. H. SHAILER.

**C. & H. CHAPIN,**

HAVE completed their stock, and are now prepared to offer to their friends and all who will favor them with a call, a new, full, and perfect assortment of Dry Goods, of the latest importations, of the very best quality, and at the most reasonable prices.

Phelps' Block, north Main Street.

May 13. 18

At a court of Probate holden at Bristol, within and for the District of Bristol, on the 4th day of May, A. D. 1837.

Present, GEORGE MITCHELL, Esq., Judge.

This Court doth direct the Administrator on the estate of Stephen G. Bulkeley, late of Bristol, in said District, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate Office in said District, on the 25th day of May, at 2 o'clock P. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign-post in said Bristol, and by advertising the same in a newspaper published in Hartford.

Certified from Record.

CHARLES G. IVES, Clerk.



## POETRY.

For the Secretary.

## "WILT THOU NOT REVIVE US AGAIN?"

Oh! when will the Day Spring arise from above,  
Revisit our souls with the tokens of love,  
And scatter those shadows which darken our way,  
Illuminate our souls with the beamings of day?

Oh! when will the dawn of a bright day appear,  
And the Son of His glory come savingly near,  
The bow of His promise appear in our skies,  
And the Day Star again in his glory arise."

Oh! when will this coldness so drear pass away,  
And Zion put on her most beauteous array,  
And the Spirit descend to revive like a shower—  
Distill like the dew, on the young herb and flower?

When again will the tears of contrition be shed,  
And faith lay her hand on Emmanuel's head,  
And angels rejoice in yon brightest abode—  
Over sinners repeating, and turning to God?

Lord hasten the time so desired we pray,—  
Oh! hasten in mercy, that glorious day,  
When the anthems of praise—when the echo of prayer,  
Like heavenly music shall break on the ear.

When the shadows of error shall vanish away,  
And the strong holds of Satan grow weak and decay,  
And those black clouds disperse—the dark traces of sin,  
And the dawn of millennial glory begin.

JUSTITIA.

From the N. Y. Weekly Messenger.

## THE PAST, PRESENT, AND FUTURE.

A wreck of years—on distant shore,  
In sad confusion tost;  
Cordage, and helm, and topmast, all  
In the deep ocean lost:  
Yet here and there, the mariner,  
A part unharmed descends,  
That brings his chequer'd voyage clear  
As light before his eyes.  
The hope and fear—and smile and tear,  
With storm and sunshine changing,  
So vivid seem, in memory's dream,  
The same path still he's ranging.

A torrent, with impetuous force,  
Forever rushing by,  
And thronged with varied ones, who stand  
Upon it fearlessly—  
Sporting with bubbles, that a breeze  
Bears quickly from their grasp,  
And yet for others still they reach,  
And still with firmness clasp:  
Anon they gaze upon the maze,  
Before their sight appearing,  
Nor heed the surge, that to the verge  
Their thoughtless step is bearing!

The shore beyond, toward which all speed  
With swift velocity;  
Yet with impenetrable veil  
Is hidden from the eye;  
But one prospective glass reveals  
A radiance onward far.  
The weak benighted soul to free  
From terror of despair:  
If faith prevail, though load the gale,  
And dark the storm impending—  
A rainbow bright, illumines the sight,  
And with each cloud is blending.

Brooklyn, April, 1837.

A.

From the Boston Recorder.

## THE SICK LIBRARY.

I thought I would just look into the minister's library, as I happened to be in his study. I was sad at the sight; for it looked very lean, and very thin, like a person suffering under some cruel disease. Fulness and fair proportions are among the important elements of beauty; but there was no such beauty there. There were some venerable men in that library; but their numbers were so few as to occasion a most mournful aspect of holiness. There was Dr. Dwight in four volumes: the sole occupant of a whole shelf. And Dr. Bellamy was the only monarch of the next. And Dr. Chalmers on the next, because he had no other company, had huddled himself in three volumes in one corner. A little lower down, were several pieces of heavy theological artillery; but there were some horrid chasms between them.

Another shelf had half a score of your smaller sprigs of divinity; but even these strapping theologues were so few as to look very cheerless. There was not enough of them to be so much in contact as to keep each other warm, even had they good will, and vital heat enough to do it.

Still lower down, were a few cases of corpulent theology; Poole's Synopsis among the rest; which last gentleman contrived by stretching himself lengthwise, to fill the only shelf that was filled in the whole case. I would say, however, there were old reports, pamphlets and newspapers enough to immerse all the divines above mentioned, and not a small remnant to sprinkle elsewhere.

And another thing I ought in justice to say: There were other books belonging to the library, which were absent at this time; but, from the manner in which the pastor exclaimed, "Alas, sir, they are borrowed!" I judged that in his own view, he had already seen the last of them.

I remember to have read Baxter's account of a biblical avalanche which once happened in his study by the breaking of a shelf, whereby his life was endangered by the precipitation of large masses of divinity upon him: and I

felt bound to give my friend such crumbs of comfort as could be afforded by the suggestion that he was beyond the reach of such a peril. He bowed a mournful acquiescence, seeming to say, "But I would run the risk, only give me the books."

And now reader, good humored I hope, I come to the pith of this communication. Some pastor or other calls you a parishioner. Well. And he has a library. Well. And that pastor, if he be kindred in circumstances to nine-tenths in the land, has a gap or more in this library, that yawns fearfully. I think I could show you some that would distress you. The aching void wants filling terribly. There may be, indeed, some portly doctors in that library; but they are "so few and far between," that they could not shake hands though they might desire it most lovingly, and attempt it most earnestly. There may be too a squadron of smaller fry; but there is a grievous famine of valuable theological works. Just hearken now. "John Howe, are you there?" "No!" "I beg to know if you are there, Archbishop Leighton?" "No!" "But you are there I hope, Robert Hall?" "No—not I!" "I cannot bear to think my friend Andrew Fuller is not there?" "But you must, though!" "But Dr. Owen is there?" "No, nothing of him even but the piece of an ear!" "And Johnathan Edwards?" "No," said a voice lonely as the whip-poor-will, "nothing of him but his volume on the Will."

So you see how it is with your pastor's library. If a skeleton could have the consumption, I should say it was sick of a consumption. But the fact is, it never had flesh enough to be in danger of that disease.

But not to quarrel about the malady, it certainly looks so poor and thin, that there must be disease, call it what you will. And you, kind parishioner, can make a most successful prescription for it. You can be a doctor in this case without a diploma, or the charge of quackery. You can put the flesh on these bones, and an healthful fullness in that countenance. You can manage the matter so that the sepulchral-looking patient shall be able to say in a very few days, "I am entirely recovered, and am in fine health, I thank you sir."

Presuming that your benevolence is by this time in a flame, I will forthwith open the way for the light and heat thereof to be exhibited. New Year's you know is at hand. On, or near that day, go into your pastor's house with something under your arm. If you have been notorious for deeds of kindness, he will suspect you of a visit of that sort now; and if you have had no such notoriety, you can by this act, most expressively say, "there is something new under the sun." Give your pastor the agreeable surprise of laying his hand upon a fat octavo, instead of a spare rib—on a body of divinity, instead of the body of a turkey. And if the good man is not made thankful by such an operation, the above named prescription might be most mercifully repeated monthly or annually, till that result, inevitable in the end, would be attained. Had I time, I would reason this matter at large with you; but I can only give you several heads merely of the argument.

1. If you are already a cheerful giver, you will thus do something to strengthen this important habit; and if you are not, you will find this a delightful opportunity for commencing it.

2. It would warm your pastor's heart, be the mercury where it might, the day you visited him.

3. Your example would be fire to flax most likely, and a process would be commenced which would fill every chasm in the library. Dr. Poole himself would be obliged to gain his feet quickly, and stand erect to make room for new comers. What a delightful meeting there would be of good men in that book-case.

4. Your pastor could not for the life of him, be offended at such a polite and kind intimation, that he should "bring beaten oil into the sanctuary."

I have joyful hope that I shall prevail with some of my readers, to show the above mentioned benevolence to their pastors. But here is a man that says "Fudge, I shall do nothing." Well kind Mr. Fudge, do this then I beg of you: carry back all you have borrowed of him. A gap or two will be filled in this manner.

And to all my readers with whom my plea shall be successful, I would say,

Yours, with much thankfulness,

SIMON.

The good man of society lives on the applause and cordiality of his neighbors. He compares himself with his fellow men; and and their testimony to the graces of his amiable, and upright and honorable character, falls like the music of paradise upon his ears. And it were also the earnest of paradise, if these his flatterers and admirers in time, were to be his judges in the day of reckoning. But alas! they will only be his fellow prisoners at the bar. The eternal Son of God will preside over the solemnities of that day. It is indeed a small matter to be judged of man's judgment. He who judges us is God. From judgment there is no escape, and no hiding place. The testimony of our fellows will as little avail us in the day of judgment, as their help will avail us in the hour of death.—Chalmers.

## HIGH TONED SENTIMENTS.

The following declaration is ascribed by Coleridge, to a soldier in Cromwell's army. It exhibits a spirit of elevation and goodness, and gives us a confession of principle, which every Christian, and much more every Christian minister, should adopt as his own. Some lines are italicized as worthy of a careful, and repeated meditation.

"I judge it ten times more honorable for a single person, in witnessing a truth, to oppose the world in its power, wisdom and authority, than standing in its full strength, and he singly and nakedly, than fighting many battles

by force of arms, and gaining them all. I have no life but truth: and if truth be advanced by suffering, then my life also. If truth live, I live; if justice live, I live: and these cannot die, but by any man's suffering for them, are enlarged, enthroned. Death cannot hurt me. I sport with him—I am above his reach. I live an immortal life. What we have within, that only can we see without. I cannot see death: and he that hath not this freedom, is a slave."

## LOW LIFE IN LONDON.

The following extract is from the "Great Metropolis," a work recently published in New York by Saunders and Otley. It gives a graphic sketch of the state of the lower class of society in London.

"It is one great characteristic of large cities that the lower classes of the inhabitants do not feel towards each other any of those kindly emotions which are so visible among the lower orders of society in small towns. This want of sympathy in each other's sufferings, is particularly observable among the lower classes in London. Eight or ten families may live in the same house, though in different apartments, and yet no two of these families entertain the slightest friendship towards each other. Hence though one family be contending with all the horrors of want, none of the others, though in passably good circumstances, will afford that family the slightest relief. A wife or husband, or child may be dying, and yet no inquiry be made as to the progress of the malady by the other families in the house; not even by the family living in the next room. Death occurs: it excites no sorrow or sympathy in the breast of any human being beyond the narrow limits of the family in which it takes place. This unsociability on the part of the lower classes; this indifference to the sufferings and sorrows of each other, are greatly to be lamented. Were habits of friendly intercourse, and of sympathy for each other's wants and woes, only to obtain among them, it would go far to ameliorate their condition, and lessen the amount of misery which exists among them. And yet it is singular to reflect that notwithstanding the extreme destitution and wretchedness which exist among the lower orders of the metropolis, there is so much of contentment among them. They are certainly a most patient and submissive class. It is surprising to witness so much cheerfulness amidst so many and such great privations, as multitudes of the lower orders have to endure. You often see a great flow of animal spirits in persons for whose wardrobe no old clothes man would give a couple of farthings. Adversity has not soured their minds: they seem determined to be happy in spite of circumstances. I have often thought it a pity that fate—to use the term most common among themselves—should not have second the kindly purposes of nature, when she blessed them with such patient and contented dispositions. They want but little of the good things of the world to make them completely satisfied with their lot; who can help regretting that little should be denied them? They have every disposition to be quite happy: it is not their fault—it is the fault of circumstances—if they are not so. How different are they in disposition from those above them! It is the great error—and it is also a misfortune for themselves—of those moving in the upper ranks of society, to be everlastingly annoying themselves about some imaginary good. Give but the lower classes as much of the humblest food and plainest clothing as the necessities of nature require, and they are more than satisfied. You see contentment written in their faces—you see it in the tones of their voice, and in all their acts of intercourse together. Who that has had occasion to pass through St. George's fields or any of the other districts of the town in which the lowest of the lower classes congregate in the greatest numbers, has not been struck with the cheerfulness which lights up the countenances of young and old? Those little urchins you see around you are generally enveloped in a bundle of rags; they have no shoes or stockings—they never had any; their faces have not been washed for the last fortnight—their feet never; they had no food since they rose from their bed, beyond two or three cold potatoes, or a crust of bread 8 days old, and yet where will you see more lively children? The same may be said of their parents. You see them sitting at the doors of their hovels, or looking out of the windows—the men with their coats and handkerchiefs off, and the women with their caps loose—and both sexes as black with dirt as if they had severely just made the descent of the chimney. And yet they possess as great a flow of animal spirits as if they were revelling in all manner of luxury. In fact nothing short of absolute starvation can depress the spirits of the lower classes in the metropolis, or render them discontented with their situation in life. Even the beggars in the streets, though obliged to make demure faces, and to appear as if in the very depths of despondency when pursuing their calling, have their hours of unrestrained jollity. They are in the habit of meeting in forties and fifties in particular houses, appropriated in different parts of the town for their reception, and spending whole nights in all manner of revellings. I have been told by those who put on ragged clothes for the purpose of enabling them to visit such places and see low life, without being suspected of being other than one of the parties themselves,—that the scenes to be witnessed on such occasions are indescribably rich.—There is one of these houses—it is the most celebrated one in London—in St. Giles.—There beggars of all descriptions congregate, and make up amply for their privations of the day in the shape of "long faces," mournful accents, &c.—by the unrestrained enjoyments to which they give themselves up. The moment they enter the precincts of the place, their assumed character is laid aside, and they appear in their real one. There miracles of every kind are performed. And that, too, without the agency of Prince Hohenlohe or any body else. Those that but a few hours before seemed at the very gates of death from destitution, are

all at once restored to the full enjoyment of life. In one corner of the place you will see thirty or forty crutches which were in requisition the whole of the day, and will be so to-morrow again,—but which are quite useless now. They who could not move without them, and scarcely with them, a short time before, are now among the most nimble in the company. Perhaps they are dancing in the middle of the floor; for one leading feature in the amusements of these "jolly beggars," is that of having their nightly dance. You see a glass of gin in every one's hand, except in the hands of those who are busy in broiling Yarmouth bladders on the fire. There you see dozens of persons with eyes clear and keen as those of eagles, who were quite blind all the day. Those whom you saw in the streets in the morning, looking so ill, that you thought they would be in their coffins before the evening, are now to use their own elegant phraseology, "all live and kicking." Every symptom of sickness has disappeared. Any doctor would almost warrant their lives for at least half a century. Do you see that fellow sitting on an old dirty table, on the right hand side of the fire, swinging his feet, beating with a stick, and hurrying at such a rate, that you would as soon have your ears within a couple of yards of the bell of St. Paul's? Why, that is the person whom you observed at four o'clock creeping like a snail along Tottenham Court Road, looking every respectable person he met ruefully in the face, and imploring relief in the most pitiable accents. You said then, it was not without the greatest difficulty and most acute pain, that he was able to utter a word, even though only in a broken whisper—suspect you are of a somewhat different opinion now."

## BE SOMETHING.

One principle of the Mussulman creed is, that every person shall have some trade. Thus should it be, the world over. See that young man, no matter what are his circumstances or prospects, if he has no plan, he will never accomplish much. If he relies upon his present possessions, or upon the anticipated favors of fortune; ten to one if his fine hopes are not blighted, and he find, too late, that the only path to true greatness, is by application. The following maxim will apply to persons of every condition in society who are about entering upon the stage of active life. Choose, after mature deliberation and consultation with judicious friends, that vocation which appears most suitable for you. Be not diverted from your purpose, let nothing prevent you from qualifying yourself thoroughly for it; then pursue it with unremitting diligence, and you will honor yourself, and be a blessing to community.—Morn. Star.

WOMAN.—It is, perhaps, the privilege of woman only, to extract the sting of grief from others, by the gentle patience with which she is taught by nature, to set the example of meek endurance. Her first step in the career of duty, is generally by the bed of sickness or suffering. There she hushes helpless infancy to repose; and to the infirmity of age supplies the sweetness of cheerful patience. It is her province to smooth the angry passions, to allay the violence of intemperate man, to divert or soothe the querulousness of peevish fretful tempers. It is hers, in fine, to be a peace maker on earth; and let her not disdain this her allotted career, nor ever swerve from it. It has not the promise of the world's beatitudes or glories, but it is blessed, and it is glorious nevertheless; and oh! above all, let not those who ought to cherish and foster these gentle virtues, endeavor to stifle or eradicate them, by substituting in their place the excitements of frivolous vanities, and the empty cares of dissipation.

DRESS.—There is an intemperance in dress which is worth your care to avoid. Though this folly is not of American growth, it agrees so well with the soil, that it flourishes rather more here than where it first sprang up. Love of dress argues both levity of mind, and effeminacy of manners. It is a vice as well as a folly, as opening a door to extravagance, which never fails to be attended with ruin; and the prudent never care to deal with a man who must injure either them or himself. The fop who came into the presence of Henry VIII. with a hundred tenements upon his back, would have had twice as many hats off, if he had annually put the rents into his pocket. It is therefore wisdom to wear such apparel as suits your condition; not sordid and beggarly, or foppish and conceited; agreeable to what the poet puts in the father's mouth, speaking to his son of his habit, which he advised to be neat not gaudy, or expressed in fancy.

## EXTRACTS.

He who has lived well cannot die ill; but it will go hard with him who has lived ill to die well.—Augustine.

He who shows to another the error of his ways, is as a light shining in the darkness; for it looses none of its brightness, while at the same time it dispels the surrounding obscurity.—Ennius.

The life of a pious clergyman is visible rhetoric; and so convincing, that the most godless men, though they will not deny themselves the enjoyments of their present lusts, do yet secretly wish themselves like those of the strictest lives.—Hooker.

The strength of Christians is the honor of the Church. Religion is the foundation and cement of human society.—Whig.

Dear to us are our parents, dear our children, friends, and relations, but by far the dearest of all, to the Christian, is Jesus Christ.—Our affection to the former compels us to do many things, but who doubts that it would be to his profit even to die for the sake of the latter.—Watson.

A man without any religion may act laudably by chance; his virtue may break out some

times in sudden temporary gleams; but who ever wishes to be habitually and uniformly good, must have the vital principle of piety uniformly working at his heart, and by a constant regular warmth producing constant and regular fruits of righteousness.—Protestant.

It is not enough to entitle a man to the name of Christian, that he professes to believe the Bible to be a genuine communication from God. To be the disciple of any book, he must do something more than satisfy himself that its contents are true—he must read the book—he must obtain a knowledge of the contents. And how many are there in the world, who do not call the truth of the Bible message in question, while they suffer it to lie beside them unopened, unread, and unattended to!—Chalmers.

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## NOTICE.

WE the subscribers having been appointed by the Honorable Court of Probate for the district of Suffolk, Commissioners on the estate of Joseph Hastings, late of Suffolk, deceased, represented insolvent, to receive, examine, and adjust the claims of the creditors of said estate, hereby give notice that we will attend to the duties of our appointment at the dwelling-house of William Hastings on the first Monday of August and November next, at 1 o'clock, P. M., on each of said days. Six months from the publication hereof is limited and allowed by said Court, for the creditors to exhibit their claims (legally attested or be debared.

JOHN LEWIS, } Commissioners.

LEVI STANLEY, }

Suffield, May 6th, 1837.

All persons indebted to said estate will make immediate payment to the subscribers.

WILLIAM HASTINGS, } Administrators.

JOHN B. KING, }

At a Court of Probate holden at Tolland, within and for the District of Tolland, on the 19th day of April, 1837.

Present NOVATUS CHAPMAN, Judge.

ON motion of Hiram Rider, Esq., trustee on the estate of J. & S. Holt, of Willington in said district, insolvent debtors. This Court doth direct said trustee to give notice to all persons interested in the estate of said insolvent debtors, to appear (if they see cause) before the Court of Probate, to be holden at the Probate Office in said district, on the 4th Tuesday of May next, at 9 o'clock A. M., to be heard relative to the appointment of commissioners on said estate, by posting a copy of this order on the public sign-post in said Willington, and by advertising the same in a newspaper published in Hartford.

Certified from record.

NOVATUS CHAPMAN, Judge.

At a Court of Probate holden at Tolland, within and for the District of Tolland, on the 19th day of April, 1837.

Present NOVATUS CHAPMAN, Judge.

ON motion of Hiram Rider, Esq., trustee on the estate of John Holt, of Willington in said district, an insolvent debtor. This Court doth direct said trustee to give notice to all persons interested in the estate of said insolvent, to appear before the Court of Probate, to be holden at the Probate Office in Tolland, in said district, on the 4th Tuesday of May next, at 9 o'clock A. M., to be heard relative to the appointment of commissioners on said estate, by posting this order of notice on a public sign-post in said Willington, and by advertising the same in a newspaper published in the city of Hartford.

Certified from record.

NOVATUS CHAPMAN, Judge.